HONOR CODE PLEDGE: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ DATE: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**HIS 121: READING ASSESSMENT QUIZ – UNITS THREE AND FOUR**

**PART I**. Colonial England – Colonies and Colonists

A. Caribbean Colonies B. Pennsylvania C. New Jersey

D. Georgia E. Plymouth F. Massachusetts Bay

G. Rhode Island H. South Carolina I. New Amsterdam

J. Jamestown K. Maryland L. North Carolina

M. Connecticut N. The Chesapeake O. The Lower South

P. Middle Colonies Q. New England R. Roanoke Island

\_\_\_\_\_1. This was the English empire’s first effort at establishing a colony in America. Sir Walter Raleigh was the leader and financier of the attempt, but despite he and the artist John White’s best efforts, the colony would fail. When White returned to the fledgling settlement, it had vanished.

\_\_\_\_\_2. Established by a joint-stock company in 1607, this settlement was the first permanent English colony in North America. It barely survived the “starving time” during its first winters, and it was plagued by disease and the threat of attack from hostile Indians.

\_\_\_\_\_3. Although it was a founded by Lord Baltimore as a refuge for persecuted Catholics, they never constituted a majority of the population. The famous Toleration Act of 1649 – meant to prevent religious persecution of the minority group – Catholics – was repealed by Oliver Cromwell. Actual armed conflict between Catholics and Protestants took place during the 17th Century turmoil surrounding the English Monarchy. Ultimately, however, tobacco farming saved this colony as well.

\_\_\_\_\_4. This region was shaped economically and socially on the production of tobacco during the 17th and early 18th Centuries. The region relied on indentured servants for labor, and all of the colonies which emerged there suffered from horrifying mortality rates due to disease and warfare – with Indians and each other.

\_\_\_\_\_5. The first of the New England colonies established, this was the home of the Pilgrims, who had sailed from England to Holland to America in search of a land where they could practice their religion with the sort of austerity and commitment they desired. Before settling in this New England colony– far north of their intended destination, members signed the Mayflower Compact – the first social contract guaranteeing representative government of its kind.

\_\_\_\_\_6. This colony was established in 1630 by John Winthrop, who sought, with his followers, to create “A City Upon a Hill.” They hoped to create a community of righteous saints who would serve as an example for all and be blessed by God. In seeking religious tolerance for themselves, they would tolerate no transgressions from anyone else – Quakers were executed for attempting to proselytize their people!

\_\_\_\_\_7. The principles of religious dissent and the separation of Church and State were critical to the establishment of this colony. When Roger Williams was ousted from Massachusetts Bay Colony for protesting its laws, he established the colony. Anne Hutchinson, advocate for women’s rights and critic of the Massachusetts Bay Colony’s clergy, was soon banished and forced to join him!

\_\_\_\_\_8. Thomas Hooker left Massachusetts Bay Colony by choice in order to establish this colony – several other congregations followed him to the region. He is credited with the democratization of Puritanism – and played a role in the promulgation of the Fundamental Orders of Connecticut.

\_\_\_\_\_9. This region was characterized by devote religious settlers intent upon creating model societies in the tradition of England. The region was populated by families without ambitions to find wealth in gold, the fur trade, or commerce. Instead, they sought to create god-fearing communities and structured society. Brutal violence was committed against surrounding Indian tribes, and supervising the moral righteousness of one’s neighbor was important business. In general, it was the healthiest of the colonial regions – fewer people perished of disease here, and life expectancy was high.

\_\_\_\_\_10. This colony was originally Dutch – although Peter Stuyvesant surrendered the colony in 1664 without much of a protest. He couldn’t get the Dutch merchants in the city to fight against the English; they figured that the British would support their business interests just as well as the Netherlands had!

\_\_\_\_\_11. The son of a military hero in England established this colony as a haven for Quaker dissenters after the land was granted to his family as a repayment for debts owed by the Crown. He would create a society which valued tolerance and egalitarianism – and one which outwardly remained committed to these concepts even when the settlers and their assembly contradicted them in actions.

\_\_\_\_\_12. This colony was originally founded by English Puritans, but in the 1670s the area was purchased by a group of wealthy Quakers, who promised its inhabitants religious toleration and political rights. The colony was diverse in terms of religion and nationality – parts of New Sweden (which was centered in present-day Delaware) influenced the colony to the north and east of the Delaware River.

\_\_\_\_\_13. All of these colonies were committed to the ideas of commerce, toleration, and the development of urban settings. Cities like Philadelphia and New York were carefully planned out in this region, and immigration was encouraged. Despite greater diversity in terms of national, ethnic, and religious groups, the colonies remained committed to social harmony – and to a lesser extent, economic justice.

\_\_\_\_\_14. The islands which England controlled which were devoted to the sugar trade – and to which slavers traded their human cargo – were the “jewels” of the English Empire during the Colonial Era. The price of sugar encouraged the trade. Mainland colonies found markets for their wheat crops and the fishing industry here; the islands were so committed to the cultivation of the sugar cane that they could not grow enough food to sustain themselves.

\_\_\_\_\_15. The first settlers of the Carolinas were plantation owners from the Barbados who had given up the islands. They were most successful as cattle ranchers at first, and enslaved Indians in the local community to sell to the Caribbean as laborers. When that failed, they began to using African slave labor on plantations devoted to the cultivation of rice and indigo.

\_\_\_\_\_16. In terms of geography, this colony had ties with the “Lost Colony” of the 1580s. Because the Outer Banks made accessing the fertile lands of its Eastern region difficult, it was slow to populate. The first settler were Virginians looking for fertile land to grow tobacco. An industry began in the region supporting English shipbuilding, as well.

\_\_\_\_\_17. Originally settled as a colony for minor debtors by James Oglethorpe, this colony served as a buffer zone, protecting the valuable plantations of South Carolina from invasion by Spaniards to the South.

\_\_\_\_\_18. As a region, this area was committed to slave labor, the plantation system, and the development of cash crops for sale to England. The economic differences and social structure was a rigid hierarchy: plantation owners, small backcountry landholders and squatters, enslaved laborers. Skilled tradesmen were replace by slaves frequently. The region lived in fear of Spanish intrigues and threats in the West from hostile Native Americans, who resented encroachments upon their land.

**PART II**. Olaudah Equiano’s Recounting of the Middle Passage

The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. Indeed such were the horrors of my views and fears at the moment, that, if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave in my own country. When I looked round the ship too and saw a large furnace of copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little I found some black people about me, who I believe were some of those who brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces, and loose hair. They told me I was not; and one of the crew brought me a small portion of spirituous liquor in a wine glass; but, being afraid of him, I would not take it out of his hand. One of the blacks therefore took it from him and gave it to me, and I took a little down my palate, which, instead of reviving me, as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted any such liquor before. Soon after this the blacks who brought me on board went off, and left me abandoned to despair. I now saw myself deprived of all chance or returning to my native country or even the least glimpe of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste anything. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced anything of this kind before; and although, not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us; they gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate: but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruellty; and this not only shewn towards us blacks, but also to some of the whites themselves. One white man in particular I saw when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more; and I expected nothing less than to be treated in the same manner. I could not help expressing my fears and apprehensions to some of my countrymen: I asked them if these people had no country, but lived in this hollow place (the ship): they told me they did not, but came from a distant one. "Then," said I, "how comes it in all our country we never heard of them?" They told me because they lived so very far off. I then asked where were their women? had they any like themselves? "and why," said I, "do we not see them?" they answered, because they were left behind. . .

The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died, thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with served only to render my state more painful, and heighten my apprehensions, and my opinion of the cruelty of the whites. One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on the deck, rather than give any of them to us to eat as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity, when they thought no one saw them, of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings. . . .

. . . I and some few more slaves, that were not saleable amongst the rest, from very much fretting, were shipped off in a sloop for North America. . . . While I was in this plantation [in Virginia] the gentleman, to whom I suppose the estate belonged, being unwell, I was one day sent for to his dwelling house to fan him; when I came into the room where he was I was very much affrighted at some things I saw, and the more so as I had seen a black woman slave as I came through the house, who was cooking the dinner, and the poor creature was cruelly loaded with various kinds of iron machines; she had one particularly on her head, which locked her mouth so fast that she could scarcely speak; and could not eat nor drink. I was much astonished and shocked at this contrivance, which I afterwards learned was called the iron muzzle . . .

**QUESTIONS:**

1. What makes this account of the Middle Passage so unique – and perhaps suspicious – as a source?

2. Olaudah Equiano purchased his own freedom and worked in the shipping industry in the American colonies before immigrating to England. Why would he choose to live in England?

3. Was Equiano’s experience representative of other enslaved men and women? Why or why not?

**PART III**. Major Issues for Consideration

* The role of the Great Awakening in the development of a legitimate version of political dissent.
* The economic and social divide between the Eastern elites and backcountry farmers.
* The American Colonies as a part of the Atlantic World and the importance of the rights of Englishmen.
* The role of race in the American colonies, particularly with regard to enslaved people and Native Americans.
* Conflict with French, Spanish, and Native American Communities.

**PART IV**. Ben Franklin’s Account of the Paxton Boys.

These Indians were the Remains of a Tribe of the Six Nations, settled at Conestogoe, and thence called Conestogoe Indians. On the first Arrival of the English in Pennsylvania, Messengers from this Tribe came to welcome them, with Presents of Venison, Corn and Skins; and the whole Tribe entered into a Treaty of Friendship with the first Proprietor, William Penn, which was to last “as long as the Sun should shine, or the Waters run in the Rivers.”  
  
This Treaty has been since frequently renewed, and the Chain brightened, as they express it, from time to time. It has never been violated, on their Part or ours, till now. As their Lands by Degrees were mostly purchased, and the Settlements of the White People began to surround them, the Proprietor assigned them Lands on the Manor of Conestogoe, which they might not part with; there they have lived many Years in Friendship with their White Neighbours, who loved them for their peaceable inoffensive Behaviour.  
  
It has always been observed, that Indians, settled in the Neighbourhood of White People, do not increase, but diminish continually. This Tribe accordingly went on diminishing, till there remained in their Town on the Manor, but 20 Persons, viz. 7 Men, 5 Women, and 8 Children, Boys and Girls.  
  
Of these, Shehaes was a very old Man, having assisted at the second Treaty held with them, by Mr. Penn, in 1701, and ever since continued a faithful and affectionate Friend to the English; he is said to have been an exceeding good Man, considering his Education, being naturally of a most kind benevolent Temper.  
  
Peggy was Shehaes’s Daughter; she worked for her aged Father, continuing to live with him, though married, and attended him with filial Duty and Tenderness.  
  
John was another good old Man; his Son Harry helped to support him.  
  
George and Will Soc were two Brothers, both young Men.  
  
John Smith, a valuable young Man, of the Cayuga Nation, who became acquainted with Peggy, Shehaes’s Daughter, some few Years since, married her, and settled in that Family. They had one Child, about three Years old.  
  
Betty, a harmless old Woman; and her Son Peter, a likely young Lad.  
  
Sally, whose Indian Name was Wyanjoy, a Woman much esteemed by all that knew her, for her prudent and good Behaviour in some very trying Situations of Life. She was a truly good and an amiable Woman, had no Children of her own, but a distant Relation dying, she had taken a Child of that Relation’s, to bring up as her own, and performed towards it all the Duties of an affectionate Parent....  
  
This little Society continued the Custom they had begun, when more numerous, of addressing every new Governor, and every Descendant of the first Proprietor, welcoming him to the Province, assuring him of their Fidelity, and praying a Continuance of that Favour and Protection they had hitherto experienced. They had accordingly sent up an Address of this Kind to our present Governor, on his Arrival; but the same was scarce delivered, when the unfortunate Catastrophe happened, which we are about to relate.  
  
On Wednesday, the 14th of December, 1763, Fifty-seven Men, from some of our Frontier Townships, who had projected the Destruction of this little Common-wealth [Conestoga], came, all well-mounted, and armed with Firelocks, Hangers and Hatchets, having traveled through the Country in the Night, to Conestogoe Manor. There they surrounded the small Village of Indian Huts, and just at Break of Day broke into them all at once. Only three Men, two Women, and a young Boy, were found at home, the rest being out among the neighbouring White People, some to sell the Baskets, Brooms and Bowls they manufactured, and others on other Occasions. These poor defenceless Creatures were immediately fired upon, stabbed and hatcheted to Death! The good Shehaes [a Conestoga] among the rest, cut to Pieces in his Bed. All of them were scalped, and otherwise horribly mangled. Then their Huts were set on Fire, and most of them burnt down. When the Troop, pleased with their own Conduct and Bravery, but enraged that any of the poor Indians had escaped the Massacre, rode off, and in small Parties, by different Roads, went home.  
  
The universal Concern of the neighbouring White People on hearing of this Event, and the Lamentations of the younger Indians, when they returned and saw the Desolation, and the butchered half-burnt Bodies of their murdered Parents, and other Relations, cannot well be expressed.  
  
The Magistrates of Lancaster sent out to collect the remaining Indians, brought them into the Town for their better Security against any further Attempt, and it is said condoled with them on the Misfortune that had happened, took them by the Hand, comforted and promised them Protection. They were all put into the Workhouse, a strong Building, as the Place of greatest Safety. . .  
  
. . . those cruel Men again assembled themselves, and hearing that the remaining fourteen Indians were in the Work-House at Lancaster, they suddenly appeared in that Town, on the 27th of December. Fifty of them, armed as before, dismounting, went directly to the Work-House, and by Violence broke open the Door, and entered with the utmost Fury in their Countenances. When the poor Wretches saw they had no Protection nigh, nor could possibly escape, and being without the least Weapon for Defence, they divided into their little Families, the Children clinging to the Parents; they fell on their Knees, protested their Innocence, declared their Love to the English, and that, in their whole Lives, they had never done them Injury; and in this Posture they all received the Hatchet! Men, Women and little Children-were every one inhumanly murdered! - in cold Blood!  
  
The barbarous Men who committed the atrocious act, in Defiance of Government, of all Laws human and divine, and to the eternal Disgrace of their Country and Colour, then mounted their Horses, huzza'd in Triumph, as if they had gained a Victory, and rode off - unmolested!  
  
The Bodies of the Murdered were then brought out and exposed in the Street, till a Hole could be made in the Earth, to receive and cover them.  
  
But the Wickedness cannot be covered, the Guilt will lie on the whole Land, till Justice is done on the Murderers. THE BLOOD OF THE INNOCENT WILL CRY TO HEAVEN FOR VENGEANCE.

Credit: Benjamin Franklin, *A Narrative of the Late Massacres, in Lancaster County, of a Number of Indians, Friends of this Province, By Persons Unknown. With some Observations on the same.* (Philadelphia, 1764).

**QUESTIONS:**

1. Why might a settler in Western Pennsylvania object to this account of the massacre which took place at the hands of the Paxton boys?

2. Why might settlers in the backcountry of Pennsylvania feel jeopardized by the political inclinations of the Assembly, most of whose membership was from the merchant class and the Society of Friends?

3. Compare and contrast this bloodletting to Bacon’s Rebellion in Virginia, in 1676. What similar dynamics are at play? How is this situation very different?